Theology vol. 53.

An APPEAL

To the

Consciences of the Chief Magistrates of this COMMONWEALTH, touching the Sabbath-day: As held forth in a Book Intituled, *Articles of Religion approved and passed by both Houses of Parliament, after advice had with the Assembly of Divines, &c.*

Printed in the Year 1648.

As also

In another Book Intituled, *The Grounds and Principles of Religion, contained in a Short Catechism, &c.*

And published by the same Order.

By *William Saller*, and *John Spittlehouse*, In the behalf of themselves and several others, who think themselves obliged to observe the seventh Day of the week, for the Lords Holy Sabbath, as in the fourth Commandment of the Royal-Law of Jehovah, *Exod.* 20. 8, 9, 10, 11.

Psal. 119. 46. *I will speak thy testimonies also before Kings, and will not be ashamed.* Matt. 15. 6, 9. *Thus have ye made the Commandment of God of none effect, by your tradition: but in vain doye worship me, teaching for doctrines the commandments of men.*

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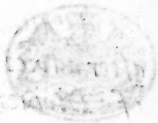

To the CHRISTIAN READER.

READER theſe are my earneſt requeſts unto thee firſt that thou wilt pray thy heart into a level frame to comply with the whole will of God, that thy heart may ſincerely love his truth and receive it readily, and I pray thee take notice of the danger of refuſing this counſel, 2 *Theſſ.* 2. 10, 11, 12.

Secondly I pray thee conſider that mens traditions and common cuſtomes are no rule of faith and life in matters of Religion, but Gods word only *Matth.* 15. 9. 2 *Tim.* 3. 15, 16, 17. *Deut.* 4. 2. *Deut.* 12. 32.

I ſhall ſay no more but only give a brief acount of the occaſion, or rather the neceſſity of publiſhing theſe following lines, and that is the oath and proteſtation that I and this Proteſtant Kingdom took in the Year 1641. this conſtrained *Iohn Spittlehouſe* and I to print and preſent to the Commons of Parliament, the former part of this treatiſe in the Year 1657. which was deceitfully turned off and never examined by ſome that the Parliament had called to do it. But becauſe they be not now living I ſhall forbear to name them, and this work coming to nothing, few

men ever seeing it but the House of Commons themselves, I can not but judg it my duty once more to publish it, and seeing the danger of that horrid sin of Idolatry, I judg it as necessary to publish that following part which is a Justification of the good and holy Doctrin of the Church of England, most worthily agreeing with the holy Scriptures, which I pray the note is a sure rule both to judg and walke by, so commending what I have written to thy consideration, and the blessing of the Almighty, I remain thy friend and servant in the Lord

2 *Month* 22. *Day*,
1679.

WILLIAM SALLER.

GENTLEMEN,

IN as much as the 35 Article of the present Government, doth grant liberty to confute *Error* and *Hereſie*, and whatſoever is contrary to ſound Doctrine: We have therefore (as obliged in Duty, and Conſcience, *Lev.* 19 17. *Luk.* 22 23) taken upon us to preſent unto you this matter to conſider) wherein the perſons mentioned in the Title page, have erred in their judgement, touching the Lords holy *Sabbath*. And to the end you may the better diſcern the ſaid error, and be thereby induced to reform the ſame. We ſhall in the firſt place lay before you, what they have aſſerted touching the Law, in which the ſaid *Sabbath* is included. In Pag. 19. of that Book of Articles (as in the Title Page) they have ingeniouſly and chriſtianly confeſſed.

1. 'That God gave to *Adam* a Law, as a Covenant of Works, by 'which he bound him, and all his Poſterity, to Perſonal, Entire, Exact, 'and Perpetual *Obedience*, promiſing life upon the fulfilling, and threat-'ning death upon the breach of, it, and indowed him with power and A-'bility to keep it, *Gen.* 1 26,27. with *Gen.* 2.17. *Rom.* 2. 14.15. *Rom.* 5. '12.19 *Gal.* 3.10 11. *Eccleſ.* 7.29. *Job* 28.28.

2. 'That this Law, after his fall, continued to *be a perfect Rule of* '*Righteouſneſs*, *and ſuch as was* delivered by God in Mount *Sinai* in ten 'Commandment, and written in two Tables, *Jam.* 1, 25. & 2 8, 10, 11, '12. *Rom.* 3. 8, 9. *Deut.* 5. 32. & 10. 4 *Exod.* 34.1. The four firſt Com-'mandments, containing our duty to wards God, and the other ſix our 'duty to Man, *Mat.* 22. 37,38,39, 40.

3. 'That the Law (commonly called Moral) doth *for ever*, bind all, as 'well juſtified perſons, as other, to the obedience thereof, *Rom.* 13. 8. 9, '10. *Eph.* 6.2. 1 *John* 2.3,4,7,8. and that not only of the matter con-'teined in it, but alſo in reſpect of the Authority of God the Creator, 'who gave it, *Jam.* 2.8. *Rom.* 3.31. neither doth Chriſt in the Goſpel any 'way diſſolve, but much ſtrengthen the *Obligation*, *Mat.* 5. 17, 18, 19. '*Jam.* 2. 8. *Rom.* 3. 31.

4. 'That although true Believers be not under the *Law*, as a Cove-'nant of works, to be thereby juſtified or condemned, *Rom.* 6.14. *Gal.* 2. '16. & 3. 13. & 4. 4, 5. *Act.* 13. 32. *Rom.* 8. 1. yet it is of great uſe to

'them

'them, as well as to others, in that as a Rule of Life, it informs them of 'the will of God and their Duty, it directs and binds them to walk ac- 'co dingly, *Rom.* 7.12.22.25. *Psa.* 119.4,5,6. 1 *Cor.* 7.19. *Gal.* 5.14.,16, '18, 19,20,21,22,23. discovering also the sinful pollutions of their Na- 'ture, Hearts, and Lives, *Rom.* 7.7. & 3.20. so as examining themselves 'thereby, they may come to a further conviction of, and humiliation for, 'and hatred against sin, *Jam.* 1.23.24. *Rom.* 7.9, 14,24. together with a 'cleer sight of the need they have of Christ, and the perfection of his 'obedience, *Gal.* 3. 24. *Rom.* 7.24. 25, & 8.3.4. It is likewise of use to 'regenerate, and to restrain their corruptions, in that it forbids sin, *Jam.* '2.11. *Psal.* 119. 101.104, 128. and the threatning of it to serve to shew 'what even their sins deserve and what afflictions in this Life they may 'expect for them, although freed from the curse thereof, threatned in 'the Law, *Ezra* 9. 13,14. *Psal.* 89. 31,32,33,34. The promises of it in 'like manner shew them Gods approbation of *obedience*, and what bles- 'sing they may expect upon the performance thereof, *Levit.* 26.1,10, '14. with 2 *Cor.* 6. 16. *Eph.* 6.2,3. *Psal.* 37. 11. with *Mat.* 5.5. *Psal.* 19. '11. although not due unto them by the Law, as a Covenant of Works, '*al.* 2.16. *Luke* 17.20. so as a mans doing good and refraineth from e- 'vil, because the Law incourageth to the one: and deterreth from the 'other, is no evidence of his being under the Law, and not under Graces 'R *m.*6.12, 14. 1 *Pet.* 3.8 9 10,11,12. with *Psal.* 44. 12,13,14,15 16. *Heb.* '12,22,29.

5. 'That the forementioned Uses of the Law, are not contrary to the 'graces of the Gospel, but do sweetly comply with it, *Gal.* 3.21. the spi- 'rit of Christ subduing and inabling the will of Man to do that freely and 'cheerfully, which the will of God requireth to be done, *Ezek.* 36. 27. '*Heb.*8 10 with *Jer.*31.33.

In all which expressions, we acknowledge our selves to be of the same judgement with them. Again, as touching the observation of the se- venth Day Sabbath, in Cap. 21. of the forenamed Book, page 35. they use these following words.

'As it is the Law of Nature, that in general a due proportion of time 'be set apart for the worship of God, so in his Word, by a positive, Moral 'and perpetual commandment, binding all men in all ages, he hath parti- 'cularly appointed one Day in Seven, for a Sabbath to be kept holy un- 'to him, *Exod.* 20.8, 10,11. *Isa.* 56.2,4,6,7. which from the beginning of 'the World, unto the Resurrection of Christ, was the last day of the 'week.

'week. Again, in pag. 16. of the Catechiſm mentioned in the Title Page 'they alſo acknowledge, that the fourth Commandment requireth the 'keeping holy to God ſuch a ſet time, as he hath appointed in his Word; 'expreſly one whole day in ſeven, to be a holy Sabbath to himſelf; 'and that from the beginning of the World, to the Reſurrection of 'Chriſt, God appointed the ſeventh day of the week, to be the weekly 'Sabbath.

And in this particular alſo, we judge they have dealt far more candidly then moſt of theſe will do, who pretend to a higher diſpenſation.

Having thus ſhewed your judgements in reference to the Moral Law, and the Sabbath therein contained, we ſhall in the next place recite the Scriptures they urge to prove a *change of the ſaid Sabbath-day* unto the firſt day of the week, *viz.* 1 Cor. 16.2. *Act.* 20.7. Rev. 1.10. But before we ſhall ſpeak thereunto, we firſt conceive it meet to ſhew you the groſs abſurdities that will follow, if the ſaid Texts make ſuch *a change of the Sabbath*, as pretended: For,

1. If *the Law written in Adams Heart by Nature*, were ſuch a Law, by which *Adam* and all his Poſterity were bound, Perſonally, Entirely, and Exactly unto a perpetual *obedience* thereunto, as they have confeſſed: And if the *Day* that God inſtituted for a Sabbath, *Gen.* 2.2.3. was the ſame *Day* that God intended Man ſhould obſerve, in that Law of Nature he had written in his heart; *Rom.* 2.14.15. as certainly none will deny the *Day* of the commemoration of the Creation to be, in that there could be no greater ingagement in nature, to keep a Sabbath day: Then it will follow, That if the ſaid Texts do make a change of that Sabbath day (as they pretend they do) then they plainly make a change of that perſonal, entire, exact, and perpetual *obedience*, required by God in the Law of Nature.

2. If *the Law written in Mans Heart by Nature*, continued after the fall of *Adam*, to be a perfect rule of Righteouſneſs to all his poſterity, both toward God and their Neighbours, as they have granted: Then it will follow, That this perfect Rule of Righteouſneſs became in part imperfect at the Reſurrection of Chriſt: for otherwiſe, what needed the Sabbath day which was part of that perfect rule of Righteouſneſs, and had ſo continued from the Creation until that time, admit of a change by the Reſurrection of Chriſt, as they pretend it did?

3. If *the ſaid Law, ſo written in Mans heart by Nature*, was *the ſame* which

which was afterward renewed in Mount Sinai in ten Commandments, and written in two Tables do for ever bind all as well justified persons as others, to the *obedience* thereof, in regard of the Matter conteined therein, as also in respect of the authority of God the Creator, who gave it: Then if the three Texts urged by them, do make a change of the Sabbath day, then they cleerly change the Matter in the Law, where it is said, *The seventh day is the Sabbath*, &c. as also of the Authority of the one Law giver, *Jam.* 4 12. who gave that Law; as also plainly contradict what the said Persons have *affirmed*, Namely, That Christ in the Gospel doth not any way dissolve but *much strengthen* the Obligations of justified persons and others, to their obedience to the Matter required in the said Law, and that from *Mat.* 5. 17, 18, 19. *James* 2. 8. and *Rom.* 3 31.

But lest that which hath been said, should not give you full satisfaction as to the Matter in difference: we shall in the next place reply to these three Text separat, and so shew the invalidness thereof, to what they urge them to prove.

1 First 1 *Cor.* 16.2. doth not in the least presuppose a Congregation gathered together to have the Word preached, or Sacraments administred; for the Text saith the cleer contrary, *viz.* Let every one lay aside by himself, as God hath prospered him, which doth cleerly evidence, That the Apostle spoke not of giving forth their Liberality by way of *Collection*, but of laying up by a Mans self *singularly*, as a Man doth when he is at home: which moyety so laid up apart by themselves, was afterward to be given to those Messengers, whom they should afterward approve of by their Letters, which persons the Apostle promised to send unto them, to receive it from them, so that the *Collection was to be afterward by the Apostles Messengers*, but on what day they so collected it, is altogether uncertain: wherefore we conceive this Text doth not tend in the least to change the Sabbath day, instituted by God. to the first day of the week.

2. The Apostle *Pauls* present at *Troas*, *Act.* 20. 7. was extraordinary, and no president (he being to depart the next day) for otherwise Ministers of the Gospel are thereby obliged to preach every first day of the week untill Midnight, and then break bread afterward. Secondly, it is questionable whether the breaking of bread there mentioned, is to be understood of the Lords Supper, seeing the Interpreters refer that Text to *Act.* 2.46 where it is said, That the Church break bread Dayly, from house

houſe to houſe; and conſequently upon other Days, as on the Firſt-day of the week. Thirdly, If the adminiſtration of the Lords Supper, be an unerring mark of the Sabbath-day, then the Day called *Thurſday* is the Sabbath-day, if Chriſts example be as binding as they would have *Pauls* to be in this place, the firſt inſtitution thereof being of a *Thurſday* night. It is clear alſo, that *Philip* baptized the eunuch upon a travelling day, *Act.* 8. 36,37,38. *&c.* and that preaching is alſo no certain mark of a Sabbath-day, appeareth, in that the Apoſtle *Paul* exhorted *Timothy* to preach in ſeaſon and out of ſeaſon, 2 *Tim.* 4. 2. which doth admit of Day or Night, and of other Days, as on the Sabbath-day.

It behooved them therefore to have proved, firſt, That the Apoſtle *Paul* preached then at *Troas*, in obedience to the fourth Commandment: Secondly, That the ſeventh-day-Sabbath from the Creation, was then *changed* to the Firſt-day of the week; and *when*, and *where*, and by *whom*, and upon what account it was ſo changed: Thirdly, they ſhould have ſhewed us as plain a Commandment for the keeping of the firſt day of the week, upon the account of the Reſurrection of Chriſt, as there was for the keeping of the ſeventh-day of the week, upon the account of the finiſhing of the Creation; and that by the ſame Authority by which the former Sabbath was injoyned, as in *Gen.* 2. 2,3. & *Exod.* 20, 8,9,10,11. there being but one Law-giver, as hath been ſhewed: Fourthly, They ſhould have ſhewed ſome Preſident, where *one* or *more* of the Apoſtles of Chriſt did preach two firſt-days immediately and ſucceſſively one following the other, and in *obedience* to the fourth Commandment (or otherwiſe.) For a ſingle action, if they could prove it, is no Practice.

All, or any of which, we are aſſured is impoſſible for them to prove from the Holy Scriptures; And therefore in the three Texts ſo urged by them, they plainly beg the Queſtion, *i. e.* that the Firſt-day of the week is the Sabbath; which is denied them by us, and which we have juſt grounds to do, in that the Apoſtle *Paul*, who (albeit the greateſt oppoſer of ceremonies of all the Apoſtles) did conſtantly preach upon the ſeventh Day of the week; and that after the Reſurrection of Chriſt, as appeareth from *Act.* 13. 14, 42, 44. & 16. 13. & 17. 2. & 18. 4. as alſo, in that we read not in the leaſt, that any of the other Apoſtles did ever neglect the obſervation of the ſeventh Day of the week as injoyned in the fourth Commandment, and therefore we dare not but judge, they walked in obedience thereunto; as alſo, in that the Lord Jeſus affirmeth that he that breaks the leaſt of them Commandments, *&c.* ſhall be called leaſt in the Kingdom

of Heaven; as alſo in that the Apoſtle *James* affirmeth that he that faileth in his obedience to any one point of the Royal-Law, hath thereby made himſelf guilty of the breach of the whole Law: ſo that we are bold to conclude they were no *Sabbath-breakers*. From all which, with ſeveral other Reaſons we might have urged, we deny that *Act.* 20. 7. proveth any thing, as to what they have urged it.

3. The Firſt-day of the week is not ſo much as mentioned in *Rev.* 1. 10. Secondly, the Lords-day there named, may be aſcribed unto all that time, wherein *John* was converſant in that Revelation, which probably was of a longer continuance, than one Natural or Artificial Day: Thirdly, If it muſt needs be applied to ſuch a Day, then why not more properly to the ſeventh-Day Sabbath, as in the fourth Commandment, then to the Firſt-day of the week? Seeing Jehovah himſelf there ſtileth the ſeventh Day to be his Sabbath, *Exod.* 20. 10. *But the ſeventh Day is the Sabbath of the Lord thy God*, &c. *vid.* alſo, *Iſa.* 58. 13. yea, the Lord Jeſus himſelf ſpeaking of the ſeventh-Day Sabbath (afore named) profeſſeth himſelf to be the Lord thereof, *Mark* 2. 27, 28. *Luk.* 6. 5. Therefore the Son of Man is *Lord* alſo of the Sabbath-day. Fourthly, Why may not the Day commonly called *Chriſtmaſs-day*, or *Good-friday*, or *Aſcenſion-day*, be as properly ſtiled the Lords-day, as the Day called *Eaſter-day*? Fifthly, Neither this Text, or the two former, have any tendency to the Reſurrection of Chriſt, more than that he aroſe from the Grave on the Firſt-day of the week; and conſequently, of no more force to prove a change of the Sabbath, inſtituted by God, than the Day of Chriſts-birth, or Paſſion, or Aſcenſion, hath to change it to the Days they happened to fall on, for any thing that the Scripture doth atribute to the day of Chriſts Reſurrection, more than to any of the other. Sixthly, The Rhemiſts upon this Text of *Rev.* 1. 10. do ingenuouſly acknowledge, That the Church made a change of the Sabbath, from the Seventh-day unto the Firſt-day in the week; and that without *all Scripture*, or commandment of Chriſt, that „they read of. Yea (ſay they) which is more, not onely otherwiſe than he „ordained in the *firſt Creation*, but plainly otherwiſe than was preſcribed „by God himſelf in the Commandment: yea, and otherwiſe than he or„dained in the *firſt Creation*, when he ſanctified preciſely the Sabbath-day, „and not the Day following. To which may be added the Teſtimony of Doct. *Prideaux*, in his work upon the Sabbath, where he querieth ſaying, „Where is the leaſt mention of Surrogating the Firſt-day of the week, in „Room of the Sabbath? or where among the Evangeliſts, is there any

„diſtinct

„distinct institution of the Lords-day, or where will you necessarily prove „it? Mr. *Bond* also speaking of the change of the Sabbath, concludeth, that it was an Ecclesiastical constitution, and not an Apostolical precept: to which may be added the Testimonies of several other Writers to the same purpose. Doct. *Willet* also, in his Comment. upon *Exodus*, speaking of the changing of the Sabbath, urgeth *Ursinus* to prove, That the Church did it, *ut se à Judaica synogoga discerneret*, *That they might be discerned from the Jewish Synagogues*: which we conceive to be a very weak Argument, to change a Moral and perpetual Commandment of God, binding all men in all ages: As the forementioned persons have granted it to be.

All which being seriously weighed and considered by you, *we appeal unto your Consciences*, whether it be not the duty of all Christians to obey the positive command of the one Law-giver, rather than the determinations of Parliaments and Synods, without any warrant from the Word of God. Seeing the Lord Jesus himself hath declared it to be a vain worship, where the Commandments of men are made Doctrinal *Mat.* 15. 9. as also in that the Apostles of Christ did publickly oppose the Rulers, Elders, and Scribes, upon the like account, *Act.* 4. 18, 19, 20. And seeing you have ingaged to establish the Christian Religion, *contained in the Scriptures*, Article 35 of the present Government: and seeing Jehovah himself, hath so plainly determined which of the seven Days in the week, he will have us to observe for his Sabbath; and that by three notable Characters, *i. e.* the Sabbath-day, the Seventh-day; and that Seventh-day where on he himself rested, *Exod.* 20. 10, 11. which reason cannot be given for any other Day in the week, the seventh Day and the Sabbath-day, both pointing at the very same day and time; so that take away one, and take away both; and grant one, and grant both, they being like the Name, Jesus and Christ, which both belong to one Person. And seeing the Lord Jesus and his Apostles, have as much ratified and established the fourth Commandment, in every jot and title thereof, as of any other of the nine, *Matthew* 5. 17, 18, 19. *Romans* 3. 31. *James* 2. 10, 11. We cannot but stand in admiration, that you should take upon you (being poor Mortals, and such as Jehovah can destroy in a moment) to countenance, and much more to establish *such a Day* for the Lords holy Sabbath, as hath no warrant from the Scriptures (as hath been shewed) and to restrain the people of this Commonwealth from working on that Day, wherein Jehovah himself hath commanded, or at least, freely permitted them to labour in, *Exo.* 20. 9.

and to grant free liberty to work on that Day, in which he hath positively commanded them to cease from their labour, *Exod.* 20. 10.

And therefore it doth doubtless very neerly concern you to consider your present condition in this matter, seeing it will no more avail you at the Day of Account, to say you have observed *a* Sabbath in stead of *the* Sabbath, than it will be for the Heathen to say they have worshipped *a* god, instead of *the* true God; Or no more than it will excuse *Jeroboam*, to say, That he kept the fifteenth day of the eighth moneth, even the moneth, that he devised of his own heart, *&c.* 1 *Kings* 12. 33.

Secondly, In that it is as much a changing of the Truth of God into a lie, as in any other action of the Man of sin, 2 *Thes.* 2, 4, *&c.* it being *a grand Character* of the *man of sin* to change Times and Laws, *Dan.* 7. 25.

All which we hope the Ingagement you have taken, will be a means to incline you to hearken to what hath been said: And hoping you have been better learned, than to reject good advice, though tendered by contemptible Persons: We do hereby, in Gods stead, exhort you to reduce the Lords holy Sabbath to its proper Day: which you may do without the least prejudice to the people, if you will but remove the Markets and Fairs, which fall on that Day, to some other day in the week: which until you have done, you do not onely live your selves in a manifest disobedience to the fourth Commandment, but are also a grand Cause of the peoples living in the same sin, and that by reason of the strict injunction you lay for the observation of the First-day of the week; many not being able to leave their callings two Days in a week; and therefore, albeit convinced of the truth of the seventh Day to be the Lords Sabbath, yet are by reason thereof, necessitated to break the Lords Sabbath, and to observe that of Mans erecting. O remember the brand fixed on *Jeroboam*, namely, That he sinned, and caused Israel to sin.

We are also perswaded, That if the Clergy of this Nation would set themselves conscionably to preach from *Exod.* 20. 9, 10, 11. they might in a very short time convince the judgement of their Congregations; so as that they would willingly shake off the traditional Sabbath, and yield a filial obedience to the true Sabbath, in case the aforenamed impediments were removed, and free liberty granted to all that have a desire to observe the seventh day of the week for their Sabbath, to work on their callings on the First-day of the week, which God himself hath permitted them to do, as hath been shewed.

Which if done, it would be a means to remove a great stumbling-block to the

to the Jews, who make it an Argument (that Christ is not the Messiah) because Christians, who professe themselves to be his followers, are Sabbath-breakers, concluding from thence, that Christ himself was a Sabbath-breaker and consequently a sinner; and if so, then there can be no benefit by his blood.

Again, as the change of the Sabbath to the First-day of the week, was chiefly done to raise a wall of partition betwixt the Gentiles and the Jews (as hath been shewed) so we hope the pulling down of that wall will be a preparative to the accomplishing of those glorious Propheſies, which hold forth the unity which shall be betwixt Jew and Gentile: as our Saviour himself hath foretold, *Joh.* 10. 16. as also the Apostle *Paul*, *Rom.* 11. 25, 26, *&c.* and *Rev. chap.* 7. which surely ought to be the earnest desire of all the people of God, and especially of such as are in a waiting posture to see the fulfilling thereof; and most of all, by such as professe themselves to be the Rulers and Pastors to such a people as you and the Clergy of this Nation account your selves to be.

But if after all the praying for the conversion of the Jews, and having now power in your hands to further it you are yet resolved not onely to continue this stumbling-block before them, but also to harden your hearts, and blinde the eyes of your understanding, because this wholesom advice is not tendered unto you, by the great Potentates and learned Rabbies of the Nation: Yet we hope by what we have here spoken, we have delivered our own souls from what will follow thereon, having faithfully discharged our duty herein, both towards God and our Neighbour.

FINIS.

I having taken into consideration the suffering of many of the poor people of God of late for religion, and in my most serious meditation I find they suffer for truth, and not only so, but some also, for the true Protestant religion as it is asserted in the doctrin of the Church of England. And I and my friends looking to suffer, we being peaceable and loyall, no man having ought against us. But for meeting together to worship God according to his will, and according to the doctrin of the Church of England also, I seriously considering what might be my duty in this Day in respect of my selfe and others, come at length to conclude that as we were bound not to suffer as evil doers, so also not as fools, and therefore I judg that not only in respect of our selves, but also in respect of the true Protestant religion which is and ought to be more dear to us than our lives, it could not be less than a duty to vindicate our holy Christian Protestant principles from the scandals cast upon them, especially I being called by the King and his Parliament in the year 41 solemnly to take an oath to defend our present principles and practice as far as lawfully I may, and I judg it is altogether lawfull to speak for the wholsome doctrin of the Church of England, and to walke peaceably in the practice of it; which is all that I or my Friends desire, and I shall set down that oath this Protestant Kingdom stands bound faithfully to keep. I a B do in the presance of almighty God promise vow and protest to maintaine and defend as far as lawfully I may with my life, power and estate, the true Reformed Protestant Religion expressed in the doctrin of the Church of England, against all popery and popish innovations within this realm contrary to the same doctrin, and according to the duty of my allegiance. His Majesties royall person, honour and estate, as also the power and priviledges of Parliament, the lawfull rights and liberties of the subject, and every person that maketh this protestation in whatsoever he shall do in the lawfull pursuance of the same, and to my power and as far as lawfully I may, I will oppose and by all good wayes and means endevour to bring to condigne punishment all such as either by force, practice, counsels, plots, conspiracies or other wayes do any thing to the contrary, of any thing in this present protestation contained, and further that I shall in all just and honourable wayes endevour to preserve the union and peace between the three Kingdoms, England, Scotland and Ireland, and neither for hope, fear, nor other respect shall relinquish this promise, vow and protestation.

Now evident it is that this protestant Church and Kingdom stands bound to keep this oath, for when a nation or the principle heads of a Church

Church or Common-wealth have once ſo bound their Souls to God, the oath bindeth all men ſucceſſively to obedience. See *Joſu.* 9. 15, 18, 19, 20. alſo 25. *Matt.* 21. 1, 2. and therefore what ever other men do, I dare not make light of oaths, God will require them, and therefore we are bound to walke cloſe with God, in the practice of Religion as we do, and ſhall not for fear nor hope forſake the Religion expreſſed in the good Doctrin of the Church of England. Now one Charge againſt us is that we are Anabaptiſts, becauſe we are baptized according to the well known inſtitution of Chriſt, *Matth.* 28. 19, 20. *Mark.* 16. 15, 16. and the pure Proteſtant Doctrin of the Church of England, as it is aſſerted in the Catechiſme in the Common-prayer-Book, where the queſtion is, what is required of perſons to be baptized, the anſwer is repentance whereby they forſake ſin, and faith whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament. Now we are thus branded for no other cauſe but this good and holy Doctrin and practice of repenting and believing the goſpel before we dare ſubmit to receive that holy ordinance or allow it to be adminiſtred among us, and this Doctrin is clear in holy ſcripture *Acts* 2. 38. *Repent and be baptized*, *Acts* 8. 36, 37. *What doth hinder me to be baptized, and Philip ſaid if thou believeſt with all thy heart thou mayeſt, or it is lawfull.* Hence it is clear that our practice is according to the Proteſtant Doctrin of the Church of England. But if it be objected that we were baptized in our infancy, and ſo need no other baptiſm, I anſwer that this is our preſent judgment, firſt that it can not be proved from ſcripture that infants are to be baptized; ſecondly that not any other waſhing is baptiſm but dipping or burying under water. Now if theſe two things can not be proved by Scripture, we are juſtified by the 6th Article of Religion in not believing or conforming to any ſuch practice, that believing and repenting perſons may be baptized, both the ſcriptures to which this article ſendeth us, and the Common-prayer-Book ſaith and we believe, and if the Scripture ſay any others may, we will believe that alſo when we ſhall ſee it proved from thence. A ſecond thing charged as our crime is our gathering together among our ſelves to worship God a part from the parish aſſembly. This is called ſchiſm, and for this we muſt have nicknames, as if not worthy the name of Proteſtants, but to this I anſwer, that how ever it is come to paſſe, yet ſo it is that the pariſhes of England, moſt of them have many ignorant and prophane and ſome debauched perſons among them in their communion, contrary to their own good principles, for it is evident by the rubrick or directory to the right adminiſtration of the Lords ſupper,

that

that no malitious perſon, nor one of an evil life or one impenitent ought to come there; and further that the whole congregation ought to be ſatisfied in their communicants. Now I do not ſee as things ſtand how we are like to attain ſatisfaction in the pariſhes we live in, that they are all true penitents, and if we ſhould come there and go about this work of endevouring to get ſatisfaction, we fear we ſhould be looked upon as diſtourbers of the pariſhes peace, rather than wellcom communicants among them. Therefore we judg it more convenient to practice their good proteſtant principles among our ſelves, and thereby be a good example to them, eſpecially ſeeing we do not yet know that pariſh Conſtitution of Churches is of divine authority, and although we be bound both by the Scriptures and by oath to walke in this holy Proteſtant Doctrin, yet are we not bound by either to walke in any inventions of men, but yet further our practice in Religion fully accordeth with the good Proteſtant Doctrin of the Church of England. See the 19. Article of the forenamed Book, it ſaith expreſly, the viſible Church of Chriſt is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments duly miniſtred according to Chriſts ordinance in all things that of neceſſity are requiſite to the ſame. Now evident it is to all that come among us, that our conſtant care is to receive none as membres, but ſuch as are faithfull, nor do we ſuffer them to continue membres, when we diſcerne them to be unfaithfull, nor do we congregate but for the worſhip of God for matter and manner ſuch as this article alloweth, and to a particular congregation as uſeth to meet together to miniſter and receive the word and Sacraments, this Article giveth the honorable name of a viſible Church, and likewiſe the Common-prayer-Book juſtifieth us with an high hand in three ſeverall exhortations to the communicants, the firſt of them is this, that in no wiſe they come but in the marriage garment required of God in holy Scripture, which words cannot import a ſtate ſhort of regeneration and true Godlineſs, and further they are preſſed to examin their lives by the commandments of God, and ſurely the intent of this godly exhortation is to ſhew the neceſſity of walking according to thoſe commandments, for otherways examination will do no good. From hence it appears that all thoſe which have communion together in a viſible Church, ought to obſerve all Gods commandments, and if ſo, wherefore ſhould we be blamed for keeping our communion in ſuch a Church, eſpecially ſeeing an oath of the Lord binds us to it.

The next exhortation chargeth blasphemers, ſlanderers and hinderers of the

of the word with other criminall Sinners not to come to the Lords table, upon pain of destruction both of body and soul, and declaring that those that truly repent and have a lively and stedfast faith in Christ are only fit to have fellowship in a Church of Christ. Now we dare not disobey nor neglect this holy Protestant Doctrin, whatever others do, nor can we see any reason to joyn with the parish Churches, at least untill the parishes be carefull to suffer none in their communions but such as have truly repented of all their sins, and do live by faith and not in the breach of any of Gods commandments, for such only the Protestant Doctrin, countenanceth and invites to communion, as appears by the third exhortation also in these words. You that do truly and earnestly repent you of your sins, and intend to lead a new life following the commandments of God, and walking henceforth in his holy wayes, draw near and take this holy Sacrament. By all which it is most clear that none but godly persons ought to come there, or remain in communion when come to be wicked.

This is the true Protestant Doctrin of the Church of England which I mean to live in conformity unto till death, likewise the Protestant Doctrin is that if the evil life of any person be offensive to the congregation, he ought not to have communion with them, till they be satisfied in his repentance. See the direction to the Communion. Now if parishes and Curates be careless in this duty, ought not we to maintain by all good means to our best ability the true Christian Religion and Protestant Doctrin acording to our solemn oath, yea I intend it if it cost all that in the World is dear to me, life and all, the Lord assisting with the grace of his good Spirit, and I hope my brethren are of the same mind.

And lastly this Doctrin agreeth with the holy Scriptures which is great satisfaction, the visible Churches of Christ are called saints, faithfull, brethren in God the Father and in Christ, 1 *Cor.* 1. 2. *Ephes.* 1. 1. *Philip.* 1. 17. *Col.* 1. 2. 1 *Thess.* 1. 1. Which Caracters manifest them to be Godly, and if any were otherwise they had power to remove them 1 *Cor.* 5. chap. for we ought to have no fellowship with any unfruitfull works of darkness, *Ephes.* 5. 11. but to separate from them, if we have not power to put them from among us, 2 *Cor.* 6. 14, 17. neither can our worshipping God on another day, or in another place than the parish doth, do either the Magistrate or to any other the least hurt, so long as we yield all civil obedience to the King and live civilly among our neighbours. Neither have we found any such offended with us, and I hope we shall never give them any just cause of offence. A third thing

charged againſt us is our keeping our ſolemn aſſemblies on the Lords Seventh-day-Sabbath, a well known Doctrin of the Church of England, for the Book of common-prayer hath expreſly required the reading of the ten commandments at the time of the communion, and therein is aſſerted the Seventh-day-Sabbath plainly, and the people kneeling are taught to crave mercy after the reading of every precept thus, Lord have mercy on us and incline our hearts to keep this law. With this agrees the Catechiſme, the commandments on the Church walls, and the Parliament rules, and further manifeſt it is that although the greateſt number meet for worſhip on the firſt-day of the Week, yet they do not account it Sabbath, but in the common-prayer Book it is called Sunday, and is numbred among Church Holidays which God never commanded. See the rubrick in the beginning of the Book, and to this agrees the teſtimonys of thoſe true ſons of the Church of England Dr. *Whit*, Dr. *Prideaux*, Dr. *Heylin*, Dr. *Ironſide*, and many others, ſo that if any ſhall yet complain againſt us for keeping Sabbath, let them know the Church of England hath aſſerted it in her Doctrin, and that acording to the truth of Gods Word. *Exod.* 20. 8, 9, 10, 11. *Matth.* 5. 17, 18, 19. *Matth.* 24. 20. *James* 2. 8, 9, 10, 11, 12. and many other places.

Beſide the Book of Articles which is the Doctrin of the Church of England, ſendeth us to Gods Word to know our duty in Religion. The 6th Article ſaith that holy ſcripture containeth all things neceſſary to Salvation, ſo that whatſoever is not read therein nor may be proved thereby is not to be required of any man, that it ſhould be believed as an Article of the faith, or be thought requiſite or neceſſary to ſalvation. Now the old and new Teſtaments juſtifie the ſeventh-day-Sabbath to be a Holy-day of Gods own appointing for his worship plentifully, but there is not one Word in all the holy Scripture for Sunday the Firſt-day of the Week being ſo, therefore we ſtand juſtified in our practice by this Article to be Proteſtants, and orthodox altogether, and bound to walke in this Chriſtian profeſſion and practice, and defend it by all lawfull and good means keeping within Chriſtian bounds, and I judg we are bound ſo to do by the higheſt law in England, for there can never be a higher or a greater law, than an oath laid upon the conſciences of the ſubjects by the King and his Parliament.

But if any ſhould ſuppoſe that this oath bindeth as well to all the practice of the Church of England as to the doctrin, I ſay it is a miſtake, for when this oath was firſt tendered, many conſcientious Proteſtants ſcrupled to take it, untill it was explained by a declaration, which ran in words

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to this effect, that they did not mean orders and ceremonies or such like, but the pure doctrin of the Church of England so farr as it is opposite to Popery, so that we are not bound to any thing but what is pure, as all that which God hath commanded is, and all innovations we and all the Kingdom are sworn against, as appears by the oath, therefore a general Reformation is needfull, but if others will not reform, yet let not us be blamed who dread to be found forsworn persons at the day of account. And that is the fourth thing that is a charge against us by some, namely our nonconformity to orders and cerimonies in Gods worship, or any thing of human Invention, and to this I say our judgement and practice herein doth very well agree with the Protestant Doctrin of the Church of England, for proof hereof look back to the sixth Article of Religion before named, which alloweth nothing to be obtruded upon the faith or practice of men but what is read in holy Scripture, and may be proved thereby. Now this Doctrin is most orthodox and confirmed clearly by the Scriptures *Deut.* 4. 2. *Deut.* 12. 32. *Levit.* 10. 1. *Matt.* 15. 9. as also by the book of Common-Prayers which teacheth us to pray against false Doctrin and contempt of Gods Word. Now that worship that cannot be proved to be true by Gods Word, and yet is injoyned by Doctrin and Commandment from men is certainly false, and a great contempt of Gods Word, as if it were not sufficient to furnish us for all good works, as the Apostle affirmeth it is 2 *Tim.* 3. 16, 17. but this may be further argued from the book of Articles, the 19tells us of 4 famous Churches that have erred. The Article surely intends our edification, and therefore the intent of it must in reason be to warn us not to follow any Church in any thing wherein they swarve from the rule of God sword. as all Churches do when they command things in Religion which Gods Word hath not commanded, but they must not be obeyed therein, witness *Matt.* 15. 9. Further observe the 20th Article, it saith it is not lawfull for the Church to ordain any thing contrary to Gods Word written, and if so as so it is, then may she command nothing but what is written in Gods Word. See *Deut.* 4. 2. and 12. 32. *Matt.* 15. 9. *Ephes.* 1. 22. This is in effect the Doctrin of the 21th Article, for it confesseth that the ordinances of generall Councils have neither strength, nor authority unless it may be declared that they be taken out of holy Scriptures, from all this Christian Doctrin so true and wholsome we may well conclude that the Godly Fathers of the Church of England in the first Reformation intended a pure Reformation, such as I now plead for, and we practise as

ſoon as the times would bear it, and therefore laid a foundation of ſound Doctrin, for a further conformity to the will of God than thoſe blind times would bear, and not only thoſe firſt Reformers but ſeverall worthy Doctors ſince have aimed at the ſame end, although it be not yet attained, to inſtance two or three of them.

Firſt that learned Biſhop Dr. *Babington* upon *Levit.* 10. 1. ſome of his worthy ſayings I ſhall here tranſcribe, ſaith he, having in the former Chapter ſhewed by a Miracle from heaven, how he accepteth of worſhip done according to his will, now in this by a dreadfull Judgment upon the two Sons of Aaron he ſheweth how he abhorreth all preſumption of man to ſerve him any other waye. And a little after addeth, becauſe it was not fire appointed and commanded of God, which fault in mans eyes may ſeem to have excuſe, and not to deſerve ſo fearfull a puniſhment, for they were but green in their Office and ſo of Ignorance might offend, again of forgetfullneſs not remembring or thinking of the matter as they ought. Thirdly there was no malice in them or purpoſe to do evil, but wholly they aimed at Gods Service with a true meaning, although in the manner they miſſed ſomewhat, but all theſe and whatſoever like excuſes were as fig-leaves before the Lord, vain and weak to defend them from guiltineſs in the breach of his Commandment, and notwithſtanding any ſuch they are thus fearfully devoured with fire from God, that they then, we now, and all fleſh to the worlds end might learn to ſettel it in our hearth. With what ſeverity the Lord challengeth and defendeth his Authority in laying down the way and manner of his Worſhip, not leaving it to any Creature to meddle with but according to preſcription and appointment from him. And a little after this he ſaith, but for his Divine Worſhip he only will preſcribe it himſelfe, and what he appointed that muſt be done and that only. Again he ſaith Paul delivered what he had received, he condemned all voluntary worſhip, and ſaith he, a learned Profeſſor in Paris affirmeth boldly, that mens preceps, turn people from the truth and ſeduce the hearts of the ſimple, and then addeth, therefore God tyeth us ſo ſtrictly to his word without adding or diminiſhing. Then he lays down and anſwers this objection, but doth not a good intent prevaile with God albeit the thingh be not expreſly waranted, ſaith he, your ſelfe judg by that which you ſee here and in many other places, and then urgeth ſeverall Texts and Examples to prove that God will accept no mans good intent if he ſwarve from the word of God. Which ſaith he, is

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only a Chriſtian man and womans true and perfect guide, and then addeth; O why ſhould it grieve me to be ruled by his word ſeeing it is ſo ſure a way for me to walke in, or why ſhould any teacher deliver to me that which he never received of God to be delivered to his people, if they crave obedience why ſhould they be angry that I pray to have it ſhewed out of his word whom only I muſt obey, he hath preſcribed a form of ſerving him, that form he wil accept and bleſs with eternal peace, all other forms he will abhorr and puniſh. Nadab and Abihu preach ſo unto us and all fleſh they wiſh us to take heed by their harms. Now can any rational man think that in all this cloſe and gracious doctrin, this reverend Doctor had not a ſpecial aim to provoke and quicken the Church of England, to a more through Reformation of Religion than they are yet come up unto. No man can by any rules of prudence judg otherwiſe, his doctrin is a full juſtification of our principles and practice, but if any ſhould think that notwithſtanding this Godly prelate as high as he is againſt all inventions of men in Gods worſhip, yet would have blamed us for not going to our pariſh Church and being no more conformable: I ſay I cannot ſee if he had, but that his own Doctrin would have blamed him. Nor ſee I how he could do it in reaſon, and for further ſatisfaction in the caſe, I ſhall note one paſſage more in his commentarie on this 10. of *Leviticus* 4. and 5. verſes, ſpeaking of the manner of their burialls, not in the hoſte ſaith he, but without in the fields prepared and kept for ſuch uſe, where was then the ſuperſticious conceit of Churches and Church-yeards. His words need no explication, any man may ſee his heart was ſet for the preparing of the hearts of men for the caſting off of all human inventions whatſoever, and to have the holy Scriptures alone to be the rule of all Religious actions, and this is the truth of Scripture intention alſo, to argue a little that one text *Epheſ.* 1. 22. *and hath put all things under his feet, and given him to be the head over all things to the Church*: now if this text muſt ſtand for any uſe or be of any ſignification at all, this is clear from it, that God hath deligſted the whole power of appointing all Eccleſiaſtical injunctions to Jeſus Chriſt and to him only, and no man overſeeer or other whatſoever hath power more or leſs to command or appoint any thing in matters of Religion, but what he proves to be the will of Chriſt in his written Word, and to this agreeth the Words of Chriſt himſelf *Matth.* 28. 18, 20. as alſo *Matth.* 15. 9. in theſe words: *in vain do they worſhip me teaching for Doctrins the commandments of men.*

So that it is as plain to be ſeen as the noſe upon a mans face both in the Scriptures, and in the doctrin of the Church of England, that the true Church in the world hath nothing to do, to command or injoyn any thing in Religion; no not in the leaſt cerimony or circumſtance of it, but is here ſelfe preciſely bound to walke according to the Word of God, and that only, for the Church of Judea was without doubt a true Church when Chriſt condemned them, for that innocent cerimony as fleſh and blood would be apt to think, of waſhing hands before dinner; but when this was made an act of Religion without a warant from God, we ſee how roundly Chriſt reproveth them for it, and there is large teſtimony for us among the famous Doctors of the Church of England, at ſuch turns as the Spirit of God bears moſt rule in their hearts.

Obſerve what another Biſhop ſaith for our defence, both with reſpect to Sabbath-keeping, as alſo to the keeping our ſelves clean from touching, with any human inventions whatſoever in Gods worſhip, they be the words of Doct. *Bayly* in his Practice of Piety 250, 251, 252 pages, but before I come to ſet down his words, I deſire his end may be noted, or the work he would have done if the Spirit of God had not been to mighty for him, his aim being to bind the conſciences of men to a ſtrict obſervation of the firſt Day of the Week, but in his undertaking, the Word and Spirit is above his will, for thus he writes.

Becauſe that the Lord himſelf expoundeth the end of the Sabbath to be a ſigne and document for ever betwixt him and his people: *that he is Iehovah by whom they are ſanctified*, *Exod.* 31. 13, 14. And therefore muſt only of them be worſhipped, and upon pain of death charged his people for ever to keep this memorial inviolated, but this end is moral and perpetual, therefore the Sabbath is moral and perpetual, what God hath perpetually ſanctified, let no man ever preſume to make common or prophane, upon this ground it is that the commandment terms this Day the Sabbath of the Lord thy God, and God himſelf calls it my holy Day, and upon the ſame ground likewiſe the old teſtament conſecrated all the Sabbaths and holy Days to the worſhip and honour of God alone, to dedicate therefore a Sabbath to the honour of any creature is groſſe Idolatry, for the firſt table makes it a part of Gods worſhip to have a Sabbath to his honour, ſo doth *Levit.* 23. 3, 28. and *Ezek.* 20. 20. *Nehe.* 9. 14. the Sabbath is put for the whole worſhip of God, and our Saviour teacheth that we muſt worſhip the

the Lord our God only, *Matth.* 4. and therefore keep a Sabbath to the only honour of God, the holy Ghoſt notes it as one of Jeroboams greateſt ſins that he ordained a feaſt, from the deviſe of his own heart; 1 *Kings* 12. 33. and God threatneth to viſit Iſrael for keeping the Days of Baalim, that is of Lords; as Papiſts keep the Days of Saints. *Hoſe* 2. 13. But ſaith that ſuch forgot him, and ſo indeed none are leſs careſull in keeping the Lords Sabbath, than thoſe who are moſt ſuperſtitious obſervers of mens holy Days.

The Church of Rome therefore commits groſs Idolatry, firſt in taking upon her to ordain Sabbaths, which belongs only to the Lord of the Sabbath to do. Secondly in dedicating thoſe holy Dayes to the honour of creatures, which in effect is to make them ſanctifying Gods. Thirdly in tying to thoſe Days Gods worſhip, prayers, faſting and merit. Fourthly in exacting on thoſe Days of mens invention, a greater meaſure of ſolemnity and ſanctification than upon the Lords Day, which is Gods commandment: which in effect is to preferr Antichriſt before Chriſt. Thus farr the Doctor. Now I dare appeal to the judgment of all unbiaſed men, whether this Doctor hath not fully juſtified our cauſe, and that our judgment and practice is fully Proteſtant by his pen, for no man can reaſonably believe that God ever intended to preſs the obſervation of Sunday ſo called, but properly the firſt Day of the Week, upon the conſciences of his people from theſe texts, *Exod.* 31. 13, 14. *Levit.* 23. 3, 38. *Ezek.* 20. 20. *Nehe.* 9. 14. No nor any other Day but the Seventh-day-Sabbath only, and in perſwading us not to prophane or make common the Day perpetually ſanctified of God, called by the commandment the Sabbath of the Lord thy God, and that he calls my holy Day, is reaſonable to be underſtood of any other than the Sabbath of the Seventh-day, eſpecially ſeeing he utterly denieth it to be the place or prerogative of any to make a Sabbath but God only, and accounts it Idolatry in Rome, to dedicate a Day to any but to him, and I verily believe that no Church in this matter hath a priviledge beyond her, and with how much expreſneſs doth he condemn it for groſſe Idolatry in Jeroboam, and Iſrael, and in Papiſts to appoint or obſerve holy dayes of mans invention, and makes it to be a preferring Antichriſt before Chriſt. So that I hope now henceforth no good Proteſtant will blame us for not keeping holy the firſt Day of the Week, ſeeing we are ſo plainly taught to keep the Sabbath of Gods own making, but not any Lords Day of Mans making, and the Scriptures urged to prove it a ſin

is *Hoſe* 2. 1 *Kings* 12. and that byſo learned a father of the Proteſtant Church of England, and that upon this ground, that human inventions are ſo dangerous, and I judg it roundly follows that that are as bad in all matters appertaining to Religion as in that, and therefore it is moſt ſafe in all things of Religion to keep to the rule of Gods Word, and that only by this worthy Drs judgment. But if any ſhould ſay, Doct. *Bayly* intended the firſt Day of the Week by the name of the Lords Day, and not the ſeventh Day, I anſwer, whatever he means, I am ſure he names ſuch a Lords Day as ſtands by the commandment of God. We find no other but the ſeventh now of his appointing. Secondly I am ſure he names the Day commanded in *Exod.* 20. and if he did mean that that was the firſt Day, yet I am ſure God meant it was the ſeventh, becauſe it is impoſſible that he ſhould be a deceiver to name one Day and mean another. Thirdly the Drs proof all along directly pointeth to the Seventh day, what ever he meant, and it is our duty to regard the proof he brings from Gods Word, rather than his meaning, if his meaning and it agree not.

One Doctor more I ſhall urge who could never be ſuſpected to go beyond due bounds, in ſtrictneſs againſt human ordinances, or tying perſons to cloſe to Scripture rule, and yet when he coms to aſſert the Proteſtant Doctrin could do no leſs, than ſpeak that which no man need ſay more for our juſtification.

And that is that famous Biſhop of Armach Doct. Uſher in his body of divinity, I ſhall begin with what is written in pag. 18. you ſhall hear him in his own words, and the Scripture proofs as there we find them, ſaith he, the books of holy Scripture are ſo ſufficient for the knowledge of Chriſtian Religion, that they do moſt plentifully contain all Doctrin neceſſary to ſalvation, they being perfectly profitable to inſtruct to ſalvation in themſelves, and all other imperfectly profitable further than they draw from them. Whence it followeth that we need no unwritten verities, no traditions or inventions of men, no canons of Councils, no ſentences of fathers, much leſs decrees of Popes for to ſupply any ſuppoſed defect of the written word, or for to give us a more perfect direction in the worſhip of God and the way of life, than is already expreſſed in the canonical Scriptures, *Matt.* 23. 8. *John.* 5. 39. *Matt.* 15. 9. Finally theſe holy Scriptures are the rule, the line, the ſquare and light, whereby to examin and try all judgments and ſayings both of men and angels, *John.* 12. 48. *Gal.* 1. 9. all traditions, revela-

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tions, decrees of Councils, opinions of Doctors are to be imbraced, ſo farr forth as they may be proved out of the divine Scriptures, and not otherwiſe, ſo that from them onely all Doctrin concerning our Salvation muſt be drawn and derived, that onely is to be taken for truth in matters pertaining to Chriſtian Religion, which is agreeable unto them, and whatſoever disagreeth from them is to be refuſed.

There is much more in this and the next page to the ſame purpoſe but I can not take all, this is as full as it need to be for our defence, for if this be good Proteſtant Doctrin, then are we true Proteſtants according to the Doctrin of the Church of England and Ireland, this Primate alſo being judge, for this is not care with him or an accidentall thing once thus to expreſs himſelf, but his mind and intention, note him as he goes on in the Proof of this head of Doctrin, in Pag. 20. he ſaith it ought to be no controverſie amongſt Chriſtians that the whole Scriptures of the old and new Teſtaments, doth moſt richly and abundantly contain all that is neceſſary for a Chriſtian man to believe and do for eternall ſalvation, he further ſaith of them Pag. 21. they are as a rule of ſteel that is ferm and changeth not. 5. 18. *Pſal.* 19. 9. for ſeeing they are ſufficient to make us wiſe unto ſalvation as is before proved, it followeth of neceſſity that there is a moſt certain rule of truth for inſtruction both of faith and works to be learned out of them Again pag. 25 he ſaith, No interpretation of holy Fathers, Popes, Councils, cuſtoms or practice of Church, either contrary to the manifeſt words of the Scripture, or containing matters which cannot neceſſarily be proved out of the Scripture, are to be received, as an undoubted truth, and in Pag. 203 he ſaith, they only are commended for a holy life, who have framed it according to the word *Luke* 1. 6. and all others ſecluded *Iſai* 8. 19, 20. *Matth.* 22. 29. becauſe nothing can be counted holy, and righteous, which God doth not ſo account and that in his word, for as he only is righteous and maketh this or that to be holy and righteous. ſo his word only sheweth what that is which he ſo accounteth, and therefore it is called his holy word, holy Scriptures, righteous Laws, *Deut.* 4. 8. 2 *Tim.* 3. 15, 16. but further obſerve his expoſition of the ſecond commandment Pag. 222. 223. what is the ſcope and meaning of this commandment, anſwer. To bind all men to that ſolemn forme of Religious worship which God himſelf in his word preſcribeth, and that we ſerve him not according to our fancies, but according to his own will, *Deut.* 12. 32.

Queſt. What is generally forbidden here in, anſwer, every form of worship though of the true God, *Deut.* 12. 31. contrary to, or diverſe from the

preſcript of Gods word, *Matt.* 15. 9. called by the Apoſtle will-worship *Coloſs.* 2. 23. together with all corruption in the true worship of God, 2 *Kings* 16. 10. Queſt. What is meant by making Images, anſwer, all new devices and new inventions of men in the ſervice of God, whereby we are forbidden to make any new Word, new Sacraments, new Cenſures, new Miniſtres, new Prayers, new Faſtings, or new Vowes to ſerve him withall, alſo all repreſentations of any Grace of God otherwiſe than God hath appointed, or may be allowed by his word, as Chriſt condemned the Phariſees washing.

Queſt. What by worshipping of them, anſwer.

All uſe in Gods ſervice of any new deviſed inventions, or practice of them, and all abuſe of things commanded.

Queſt. What is generally commanded in it, anſwer.

That we worship and ſerve God in that holy manner which he in his word requireth.

Queſt. How are we to worship the Lord our God, anſwer.

By thoſe means only which himſelf approveth in his word according to the ſaying of Moſes, do that which I command thee and do no more, *Deut.* 4. 2. and 12. 32.

Queſt. What is here required, anſwer.

Firſt that we give unto God that worship which he himſelf hath preſcribed in his word, ſecondly that we give him that alone without addition or alteration.

Queſt. What is forbidden, anſwer.

Firſt the neglect of Gods worship or any of his ordinances and when we contemn, or diſpiſe or leave undone that ſervice which he hath commanded us to perform unto him. Secondly the adding any thing unto or taking from the pure worship of God, or when we ſerve him by any other means than that which he himſelf hath commanded.

Again in Pag. 228 he ſaith, we are commanded to ſerve God not according to the traditions of men, but according to his will reveled in the Scriptures, *Col.* 2. 18. *Matt.* 15. 9. that we give no toleration to ſuperſtition 2 *Chron.* 15. 13. but ſhew our hatred and deteſtation to all falſe worship ſo far as we may within our calling.

Again in handling the Doctrin of the Sabbath, pag. 244. and doing what he could to excuſe the change of it to the firſt day, he ſaith thus, why doth not the new Teſtament mention this change, the anſwer is, becauſe there was no queſtion moved about the ſame in the Apoſtles time,

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to which I only say, that he that can not see by the light of this question, and answer, that the seventh-Day is the Sabbath, and the appointing the first day in its steed is a meer human invention, is very dim sighted.

But further observe two reasons urged by him in Pag. 253. with great authority and clearness allthough directly against his designe, the question being, wherefore the Sabbath should be kept, the answer is this, from Gods own right who made the Sabbath, and is Lord of it, for the seventh day is the Sabbath of the Lord thy God, this day is his and not ours.

The other reason follows in these words, from the example of God himself, that as he having made all things in the six days, rested the seventh day from creating any more, so should we rest from all our works. God himself ceasing from his work of creating on that and sanctifying it, with what joy ought we to imitate our God herein, *Gen.* 2. 2, 3. *Exod.* 31. 17. Now

Whether these words dropt from this Metropolitan not of himself, but from a Propheticall Spirit, such as Caiaphas was lead by, *John* 11. 49, 50, 51. or whether he had a designe to leave a testimony for the truth, which might be gathered up in time and do it service, I shall leave all men to judge as they can, but sure enough that his words are most express and plain for what we profess and practise, neither can it be reasonably thought that so wise and great a Dr. should press *Gen.* 2. 2, 3. *Exod.* 31. 17. to such a service, as under the name of the Seventh-day-Sabbath, to inforce the keeping of the first day of the Week upon the consciences of men, the like may be said of all those foregoing passages in his proof of the Scriptures authority and sufficiency, Pages 18. 21. as also in his exposition of the second commandment Pages 222, 223, 228. Who can believe he should with such earnestness and plainness so over and over condemn all things in matters appertaining to Religion of human device if he meant it not, allowing nothing but what is by God in his word prescribed, if his aim had not been to provoke to such a pure worshipping of God as the Scripture alone directeth, without all canon, custom or direction from man whatsoever.

See also his Testimony for our practice in the Administration of Baptism pag. 411. this is his question concerning it.

Why call you it the first Sacrament, answer.

Because Christ gave ordre to his Apostles, that after they have taught and men believe, they should baptize them, that so they might be enrolled amongst those of the household of God, and entered into the num-

ber of the citizens of the heavenly Jerusalem, and in that little peece called the Incarnation of the Son of God, thus he saith in pag. 10. In like manner baptism appertaineth properly to such as were defiled, and had need to have their sins washed away, and therefore when all the land of Judea and they of Jerusalem, went out unto John, they were all baptized of him in the river Jordan confessing their sins, now what can we or need we say more in this, for our practice of baptizing men than when they come to believe and repent, and not before, than this learned father of the Church hath said, for if his Doctrin be not rejected, it is a substantiall justification of us against all gainsayers, in as much as he saith baptism appertained properly to such, and urgeth the order of Christ and the testimoniall practice of John to prove it, for if this reverend Dr. had judged the baptisme of infants had been appointed of God, he would never have said it properly appertained to such as believed, and confess their sins, for it would be as proper altogether to baptize infants as believers in case there be a divine law for it, so that upon the whole of his proof it manifestly appeareth that our practice in Religion is truly consonant to the good and faithfull Doctrin of the Church of England. We have the holy Scriptures, the Book of Articles of Religion, the Book of Common-prayer, and the reverend Doctors of the Church of England all speaking for our practice as with one mouth.

But whereas some may yet except against us as if it were impossible for us or at least unlikely that our practice in religion so different from the parish-way, should at all commend us for so good sons of the Church of England as our dialect seemeth to signify, to which I say that in this as in all things I judge it becomes us to deal faithfully, and not to deceive others as we would not be deceived our selves, with ambiguity of words. I shall therefore explain this word what I mean by the Church of England, and I mean it of the good and faithfull people inhabiting in England, in distinction from the saints in other nations, and in and under this consideration reckon our selves sons of the Church of England, being such as stand for a through Reformation in Religion, according as we find it truly and worthily asserted in the forementioned Books, and do judge it our duty to walke in this Protestant Doctrin according to the grace and light God hath bestowed upon us peaceably among ourselves without doing any thing to offend or interrupt others, praying and hoping that the word, and Spirit of God will in time beget a more generall reformation in the Kingdom and Church of England, and such a generall consideration of the word Church the Scripture alloweth,

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I mean of more persons than do or can meet in one assembly to worship God together and receive edification, allthough a particular congregation be called a Church also, as is evident 1 *Cor.* 11. 18, 20. there so many as meet together in one place are called a Church, else were it unproper to say te Churches of Galatia, the Churches of Judea. See *Gal.* 1. 2. 22. the seven Churches of Asia *Revel.* 1. 4. and yet this hindereth not but that a more numerous multitude than ever yet saw one anothers faces may be called a Church also. See *Ephes.* 5. 25. in this place beyond all doubt, more thon a particular ministring Church is intended.

But with the more ignorant the greatest doubt will be whether every Companie of godly people meeting together to worship God are a Church, therefore note, the Church of England giveth the name of a visible Church to every such assembly in the 19 Article.

So being not conscious to our selves of any thing held or practised by us, that any can be reasonably offended at, but where we differ from others we can do no less. God in his holy word as well as our Protestant oath bindeth us to it, but I hope the difference will not allways continue, but they will in time reform, for they may come forward to us with peace and honour, allthough we can not go back to them, *Jerem.* 15. 19.

Thus much I thought good to write not onely for our own just defence but also for the edification of our good minded Protestant neighbours and brethren for whose sake this is partly intended. Fare well.

This is

A Testimony for truth in practice, or

The Protestant Religion maintained in purity and defended against Popery and all popish innovations, by W. S.

O how I love thy law, it is my Meditation all the day, *Psal.* 119. 97.

Thy Word is a Lamp unto my feet, and a light unto my path, *vers.* 105.

I have sworn and I will perform it that I will keep thy righteous judgments, *vers.* 106.

Therefore thus saith the Lord, if thou return, then I will bring thee again and thou shalt be before me: and if thou take forth the precious from the vile, thou shalt be as my Mouth: Let them return unto thee, but return not thou unto them, *Jerem.* 15. 17.